

COMMON SCHOOL ADVOCATE.

PUBLISHED FOR GRATUITOUS CIRCULATION.

Published Monthly.

CINCINNATI, OHIO, APRIL, 1839.

Vol 3. No. 28.

CONVERSATIONS IN A SCHOOL ROOM.

BY REV. W. H. M'GUFFEY.

No. 1.

Teacher. What is the meaning of the word "latent," which occurred in the lesson just read?

First Pupil. I do not know, unless it means bad.

T. That would not make sense, in the connexion where it is found. The phrase is "latent beauties," and that too, *beauties of the mind*. Your definition must be incorrect. Let another try.

The Class. We cannot find out, from the connexion, what the word means, exactly; and it is useless to guess. Will you, sir, please to tell us the meaning of it.

T. I will help you to find it out for yourselves;—you have all, I suppose, seen *unslaked lime*?

Class. Yes, sir.

2d P. You mean, I suppose, sir, lime-stone burnt, but not crumbled down.

T. This is exactly what is meant—it is sometimes called "*unslaked lime*"—and the pouring of water upon it when in this condition, is called "*slackening*" it; because it slackens, or loosens the adhesion of the particles, and causes it to crumble down, or pulverizes it. For a similar reason, it seems to be called "*unslaked*" lime; and the process of pulverizing it, is called "*slaking*," because the water used is readily absorbed by it, and seems to quench, or slake its thirst. But what takes place when water is poured upon a piece of lime stone that has been newly burnt?

3d P. It grows hot.

Several of the class together—Yes, we have seen it raise a great smoke, when the masons were preparing it for mortar; and sometimes it sets the boards that are about it on fire!

T. The stone was cold; and the water still colder; where then did the heat come from that was sufficient to set a pine board on fire?

Class. We don't know.

T. Think.

4th P. It must have been either in the lime or in the water, for there was nothing else there, for the heat to come out of.

T. True, and you will be all not a little surprised when I tell you that the heat evolved, in the slaking of lime, was in the water!

1st P. The heat that is in water must, I think, be very well hid. One would hardly have suspected that there was heat in that

which we drink when we are warm, because it is cold.

2d P. And I for my part, would have been for using water, (as every body else does) to put out the fire, rather than to kindle it.

T. It is very true, that the heat which is set free when the water combines with the lime, *lies hid*. What kind of heat might this, then, be called?

Class. We cannot tell.

T. What word are we trying to find the meaning of?

1st P. "*Latent*."

T. Now, what kind of heat may that about which we were enquiring, be called?

Class. "*Latent heat*."

T. What then does the word "*latent*" mean?

1st P. It means "*lying hid*," for the heat was completely hid in the water.

T. We have now discovered the proper meaning of the adjective "*latent*." Chemists tell us, that whenever a fluid becomes solid, heat is given out; and when a solid is changed into a liquid, heat is absorbed—and they call the heat which the fluid absorbs, as well as that which the solid gives out, "*latent heat*;" because it is hidden or concealed in that from which it is evolved by the change. Can any of you think of any thing else that is latent? The class is silent.

T. You have all seen "*lightning bugs*," or "*fire flies*," as they are sometimes called?

Class. Yes, sir.

T. Do they always shine?

4th P. No, not in the day time, (a laugh somewhat at the teacher's expense.)

T. But do they constantly keep their lantern burning in the dark?

2d P. No sir. They flash, and are dark again, and that's the reason they are called lightning bugs.

T. But what comes of their light between the flashes?

3d P. They hide it, sir.

Class. Then it is "*latent light*," when they conceal it.

T. Does "*latent*" in this case mean the same as in the case of the lime?

Class. Yes, sir, it means hid, concealed, secret.

T. But when this little insect darkens its lantern—?

5th P. Then it is *rogue's lantern*! (A laugh, teacher and all.)

T. No not a rogue's lantern, unless it is darkened for dishonest purposes. Does the lightning bug mean to be roguish, do you think, when he puts out his candle or rather

shuts up his lantern on the side towards the night hawk or whip-poor-will?

Class. No sir.

5th P. He means to guard against rogues though!

3d P. And if latent means hid, or concealed, then the fire fly itself is latent, while he keeps his lantern dark, so far as his enemies are concerned, whether they are whip-poor-wills, or cruel boys that might wish to destroy this tiny torch bearer.

T. You have hit upon the very thought which I was about to suggest, when your friend there (pointing to the 5th pupil,) introduced the remark about the rogue's lantern. Was it not very benevolent in the great Creator to give to this feeble insect the means of concealing itself at will from its pursuers?

Class. Yes sir.

T. If you understand the meaning of the word which has led us so long a chase, but through so pleasant a field, you can give other illustrations of its meaning.

2d P. I think of something that is latent.

T. Then tell us what it is.

2d P. You do not know what I am thinking about.

T. No, and never should, unless you should some how or other, express your thoughts.

2d P. Well, then I guess my thoughts are latent, (a laugh.) And this is like that which is said to be *latent* in the lesson—"latent beauties of the mind," and thoughts not expressed, are latent in the mind.

T. Well said.

Several pupils together. We wish we understood all the words in the lesson, as well as we do this, though it seemed at first to be the hardest.

T. You may understand not only all the words in the lesson, but all the words in the language as well, by taking the same method with each, that you have with this. Study words in their connexion, and you will understand them much better than by learning their definitions from a dictionary, or in an expositor. You will, it is true, find that almost every word has a variety of shades of meaning, some of which, though sanctioned by use, are not entirely correct in their application; but still, sufficiently accurate for all practical purposes.

Conversations, &c. No. 2.

Teacher. How is teaching like training?

Pupils. We do not very well understand what is meant by training. Solomon says in the book of Proverbs, "Train up a child

n the way he should go, and when he is old he will not depart from it." But we never were sure we understood him.

T. You know what training a vine is?

1st P. It is to *direct* it right.

T. But why does it need directing?

1st P. Because it would grow in wrong directions if it were not trained or directed.

T. Does a dead vine need training?

Several of the pupils at once—No, sir, because it does not grow, and therefore cannot grow wrong.

T. But when a vine or vegetable does grow, why should it grow wrong if not trained?

2d P. Because it does not *know* how to go right, nor to take care of itself.

3d P. And if it did, it is not *strong* enough to support itself unless its tendrils were directed to something which they may take hold on, and thus support the whole vine.

T. It is best then that vines should be trained that they may not grovel on the ground, nor stray through the palings, where they might, and most probably would be trodden upon and destroyed by the mischievous and the careless. But which needs training most—the feeble or the vigorous vine?

Part of the pupils—The *feeble*—others, the *vigorous*.

T. There seems to be a difference of opinion on this subject. Let us examine it a little. *Why do you* (addressing one of the youngest who had given the first answer,) think that the *feeble* vine should have the most care taken of it? Because it is least able to take care of itself. (A pupil who had joined in the second answer.) But *taking care* is not exactly training. Besides, the *luxuriant* vine is as much heavier in the top, as it is stronger in the stem, and needs to be held up as much as the stunted one, which if it is weak, hasn't much to carry.

2d P. And there is not much danger that the vine which doesn't grow will get *thro'* the palings, even if it should go in that direction.

3d P. And I remember to have heard my father say that those vines which flourished most, needed the most pruning.

1st P. But if "*taking care*" isn't "*training*," I wish to know whether "*pruning*" is. Does not the geranium require more care and skill to cultivate it than the night-shade does? Does not the sick lamb need the most care? The youngest bird the best food? The draggled kitten the warmest place on the rug? And my little sister, because she is weak and sickly, needs more attention than all the rest of the family?

3d P. But does it take more to keep her out of the street or out of mischief?

All who joined in the first answer—We still think the *feeble* vine most needs training—and we (quickly replied the others) still believe the *strong* vine does.

T. Allow me to reconcile, if I can, your

apparently different opinions. It happens to you, as to older persons, to dispute where there is really no difference of opinion.—

The *feeble* vine does need more *care*, and this is a *part* of what is meant by training. This was well illustrated by reference to the geranium, the lamb, &c. But the *vigorous* and *luxuriant* vines need as much support, and more pruning than the other, all of which is implied in training. This was well stated in the question whether the sickly little girl was more difficult to keep out of the street and out of mischief, than the more robust members of the family, who were nearly the same age? But let us not forget the question with which we set out. "What resemblance is there between teaching a child and training a vine?"

Several pupils at once—We know now.
T. Well, let us hear.

1st P. Feeble minds must be taken most care of.

2d P. And active ones will require the most guarding.

3d P. And luxuriant minds the most pruning. But, I don't think I clearly understand what can be meant by *pruning* a mind.

Several pupils together—We are sure we do not.

T. Let me explain it to you then. Those persons who are most active are in the greatest danger of going wrong, if they do not know how to go right; or are not careful to do as well as they know. They need more frequently therefore to be directed and controlled by their friends, than those who are more sluggish. These young persons, again, who have very vigorous and active minds, are like the vigorous vine whose growth is rapid, and whose branches and leaves are shooting out on all sides, so as to weigh down the stock and exhaust the vigor of the roots. Such minds are ready to stray off into a thousand unprofitable and even mischievous directions, so as to exhaust their energies, that ought to be directed to some profitable end. Such persons are full of resources and fertile in plans; but often, indeed always, in youth require the skilful hand of discipline to repress their extravagance, to guide their growth, and to lop off their redundancies.

5th P. Do then the smartest boys need the most discipline?

T. The most active and vigorous minds often do, but not always. Such minds are however, best worth the trouble they cost. But *smart* boys are generally very *worthless*. It is the *intelligent, honest* boy that usually rises by his modest merit to eminent usefulness.

But we have said nothing yet on the last part of the verse from Proverbs, which some of you quoted in the commencement of our conversation. What can Solomon mean when he says that the child who is rightly trained will not depart from the right way when he is old?

3d P. I think I can tell.

T. Your class-mates will probably thank you to do so.

3d P. When a vine has become old it keeps its *set*, do as you will. You can easily turn a *green* vine another way, but when it is dried, it will break first.

5th P. But you can't make a bean vine wind round the pole in the same direction, as a hop vine does. I have tried it often, and they won't stay so a single night. One will wind round *with* the sun, and the other *against* the sun.

T. You are both right again, you can give any direction you please to a young vine, if it be not contrary to its *nature*.—And both the kinds of vine mentioned may be trained pretty much as you please while green. But neither of them will let go their hold, when once they have been set by age. It would destroy them to be reft off.

1st P. It is plain enough then, what is meant by our not departing when we are old, from the ways in which we were *trained* while young. Old men keep on in the way in which they have gone while they were growing old—just as the old vine becomes dried in the shape which it took while it was green.

2d P. May not that be the reason why good men and bad men will never change after death?

1st P. I believe it is. You remember (addressing the teacher) you once told us that this was the force of habit.

3d P. I see it now much plainer than ever before. As long as the vine was nourished from the earth, it was green and soft, and though its *nature* could not be *forced*, it might be turned from its course. But when it ceased to draw its support from earth, it became fixed so that it could not be changed any more than a man's character can become vicious after he has gone to heaven.

T. Your philosophy is good, though there might be objections to your mode of stating it. But we must now close this conversation. We may resume it again should it seem best. You see of what importance it is to have the right kind of *training*, for our *characters* will certainly be such as our *habits* have been.

A Plea for the English Language and Literature: by B. P. AYDELOTT, D. D.

The importance of language is not always duly estimated. It is usually considered merely as a medium of communicating ideas. Hence the contempt which illiterate persons sometimes cast upon the study of other languages than their own, as though the acquisition were of no other use than to enable its possessor to call the same things by different names—the mere learning of words.

But in truth, language is more than a medium of communicating thought, it is an *instrument of thought*. Whoever would see

this subject very accurately investigated and fully unfolded may look into Campbell's Philosophy of Rhetoric, Hume's Treatise of Human Nature, and the first volume of Dugald Stewart's Philosophy of the Human Mind. The latter distinguished author has shown also by a long and interesting extract from a work of Leibnitz, that the use of words as an instrument of thought, did not escape this early and very profound writer.

But if language is not only a medium of communication, but to a great extent the instrument of thinking, how much the advance of literature and moral science must depend upon the perfection of language. What would avail the highest mechanical genius, or the rarest talent in the fine arts, if compelled to work with scanty and clumsy tools? So a meagre dialect really cripples thought. But he who possesses a copious, flexible, and expressive language, will have vastly the advantage over others less favored in this respect, though of equal intellectual powers. A Scythian could not have written the Iliad, nor an Esquimaux the Paradise Lost, and yet these barbarous hordes may have had many a Homer and a Milton.

Who that has hung with exquisite gratification over the pages of the Natural History of Enthusiasm, and the subsequent works from the same pen, has not often asked himself—what constitutes the power of this admirable author? It is his rare mastery of language. This is the wizard's wand which enables him to call up "spirits from the vasty deep," and bring down visitors from on high, and bring forth forms most fleeting and evanescent. We are often conscious in reading him, of having had the same thoughts, but they were so shadowy and subtil that we could not grasp them; and we despaired of ever getting a more distinct view of them, till we saw them on his pages, delineated with a strength and vividness of coloring, which instructed, while they astonished and delighted us.

Words being then an instrument of thought, as well as the medium of communication, it becomes an inquiry doubly important—has our language been perfected? We have no hesitation in answering this question in the negative. That it is not perfect, every one, and especially every diligent student, has an evidence in the fact, that many ideas, and relations and combinations of ideas, and shades of difference between them, arise and pass through his mind, which he can very imperfectly express, and often cannot express at all.

And, further, a language is not perfect unless it has a term for every object which exists about us. But modern science and research have so extended the boundaries of knowledge, that there is a vast space totally unoccupied by the English tongue. Learned men have here brought in the Latin and Greek to their aid. To take these

languages from them, would now be to rob the world of their learning. Very many of these foreign terms, we suppose, will be gradually naturalized; and, instead of many others, words of English origin will, in time, come into use. When this is the case, and when we have a richer nomenclature of Intellectual philosophy, how wide a field will be open before the votary of literature and moral science! The poet will have a broader and loftier range from which to draw his imagery: and new views and illustrations will crowd, from every side, upon the man of moral science. And hence we may hope—not to see, in intellect, a greater Butler or a greater Milton—but philosophers and poets so favored in point of language, as to be capable of heights and depths which the world has never yet contemplated.

MICHIGAN.

When a State casts a great vote for the Administration, the Administration papers publish, in giant capitals, "THREE CHEERS" for such a State. When the vote is the other way, the *Opposition* papers put out their "THREE CHEERS" in rival capitals. Let any friend of the rising generation—belonging to any party—read the following extract from an address of the Hon. John D. Pierce, respecting the resources of the State of Michigan for public instruction, and we doubt not he will exclaim "THREE CHEERS" for Michigan.

"Amid all these schemes for the general welfare, the great subject of Education has not been neglected. A system for the organization and support of primary schools, has been devised—a plan for a University, with an indefinite number of branches, adopted—and measures taken for the disposition of the university and school lands. The foundation for the whole is laid in the Constitution of the State, which contains provisions not to be found in the Constitution of any other State of this Union. Of the Michigan school system—the superstructure reared upon this basis—of the suitability of its several parts, of its proportions, and adaptation to the wants of an infant republic of giant strength, I shall not speak, and the reason will doubtless be understood and duly appreciated by all who hear me.—

But of the means of our State for the support of education in all its departments, I can speak with confidence. If the university lands should average twenty dollars per acre—and they bid fair to do that—it would give us a permanent fund of \$921,900; the interest of which would be annually \$64,512. The primary school fund, however,

is the most magnificent, and really the most important. It is soon destined, we trust, to carry the means of a good education to every child within the limits of the State.—The school lands amount to rising of 1,100,000 acres. Should the average be but five dollars the acre, it would give us over \$5,000,000; the interest of this would be \$320-

000 yearly. These estimates may seem extravagant, but it is believed that the result will exceed, rather than fall short of this computation. Time, the great discloser of events, will yet develop the resources of Michigan for the promotion of literature and science, and enstamp upon them a value, of which few seem to have had any adequate conception. It is true, much depends on good management and wise councils.

"Let me say in this connexion, that no subject so supremely affects the every day interests of man, as Education. By education, I mean the training of the whole man—the development and proper exercise of all his powers—the cultivation of his physical, intellectual, moral and religious nature. This is education; and emphatically a *Christian education*. While the ardor of patriotism glows in every bosom, it becomes every citizen in the State, by all that is sacred in the rights of man, in life, liberty and happiness, to lend a helping hand in forwarding this great work, the object of which is to bring up an entire race to all that is noble and excellent in knowledge, virtue and religion. We need wisdom, and prudence, and foresight, in our councils as a State; fixedness of purpose, integrity and uprightness in our rulers; unwavering attachment to the rights of man among all our people; but these high attributes of a noble patriotism, these essential elements of civilization and improvement, will disappear when schools shall cease to exert an all pervading influence through the length and breadth of our land. You may dig your canals, construct your rail roads, build ships and steamboats of enormous size, improve your land by the highest cultivation, erect your mansions and even palaces, provide yourselves with the most costly equipage, with all the luxuries of life, and furnish your children with all the wealth of the Indies—and you have yet done nothing to promote their permanent and essential interests, unless you have given them a good moral education, founded upon the principles of the Bible."

THE GREAT INSURANCE CO.

Educate your children. To them will soon be confided the destinies of the republic, and, if they grow up in ignorance, farewell to the realization of the fathers fondest hopes. Scatter free schools broadcast throughout the whole country, and you will soon have a population whose intelligence will keep pure and sacred those laws and institutions that were dearly earned, and which, if once lost, can never be regained.

An educated people will always be free, and in proportion as the mass is enlightened so will be the security of our liberties. The ballot box cannot safely be trusted in any other hands. It is the ignorant who follow blindly submissive to the will of the dictator; it is the educated who look, judge, and act for themselves.

TEACHERS' SEMINARY.

Seminaries for the education of Teachers would seem to be not only necessary, but indispensable to the success of the common school systems of the several States.

All that can be done without these, may be accomplished, and yet the work stand still for want of teachers to carry it forward with proper ability and in a right spirit.

The following remarks are submitted in support of this proposition, taken from a memorial presented to the Legislature of Ohio by a Committee of the Ohio State Education Convention, held at Columbus, Dec. 26, 1838.

1st. The requisite number of competent teachers cannot be supplied from those who have heretofore been engaged in the business of instruction; for the number of schools has so increased of late as to require hundreds in addition to all those who have hitherto found employment in that profession.

A supply cannot be obtained from the other and ordinary pursuits of life—because these avocations do not either require the knowledge, nor furnish the experience necessary to the competent and successful teacher.

It cannot be had from the learned professions. The members of these professions could not furnish either the requisite experience or the requisite number. And such has been the general defect of early education in our country, that even professional men, of considerable eminence, are sometimes found deficient in that elementary knowledge which is necessary to the teacher of a common school.

A supply cannot be procured from our colleges and other seminaries of learning. In these institutions the pupils are taught to *learn*—not to *teach*. They may have knowledge, but they want experience.— Their attention is directed to the lesson—not to the methods pursued by their instructor in teaching them that lesson. To say that “he who has been *well taught* can himself *teach well*”—is to say that he who has been skilfully treated by his physician can himself practice physic well—or that he who has good eyes can himself cause others to see well.

Indeed even the best *teachers* in our high schools and colleges may not always be able to analyze their own methods of com-

municating instruction, and consequently, not be capable of instructing another how to teach. The best speaker is least aware of his own *manner*. He who is most intently considering the beauties of the landscape, will least regard the construction of the telescope which brings it near.

But admitting that the instructors in our schools and colleges are competent to prepare teachers—still that is not their *business*. Their *business* is to make *scholars*—not *teachers*. The characters are different; and so must be the processes by which they are formed.

Colleges and high schools are indispensable to the success of the common schools—but not more so than the common schools are to the success of the higher institutions of learning.

But both common schools and colleges are necessary to prepare the pupils for the Teachers' Seminary—nor is the Seminary less necessary to furnish a supply of competent teachers for both our colleges and common schools.

2d. The *science of education* is a branch of knowledge which *may be taught*; and the *art of teaching* consists in applying the principles of that science to the business and details of instruction.

The “*science of Education*” is as different from all other sciences as they are from each other. Hence no one can acquire a knowledge of that science, nor of the art which depends upon it, by giving his attention to other branches, and to the application of their principles to the correspondent arts—any more than he can become acquainted with the science of *Law* by the study of Mathematics. No man is a grammarian from the study of Arithmetic—nor will any one become a geographer from an acquaintance with Grammar.

To become a teacher then, the candidate must acquire both the science and the art of teaching.

The first he may be taught—the second he must acquire.

The Teachers' Seminary will furnish the best, if not the only means, of learning the science. The *model* school will afford the fittest opportunity for acquiring the art.—The science without the art makes a theorist—the art without the science an empiric. Both combined, *the Teacher*.

A school for the education of teachers should consist of two parts—the “Teachers' Seminary,” and a “Model School.”

In the first, nothing should be taught but the “*science of education*,” properly so called, viz. the principles of instruction and of school government.

In the second, every thing should be taught to which these principles can be practically applied in the school.

The requisites for admission into the “Teachers' Seminary” should be a good character, and an accurate acquaintance with all the branches which the applicant proposes to teach. The studies conducted in the Model School should embrace all the branches which are required to be taught in the schools of the State from the *common* school to the State University.

A range less than this would not afford an opportunity of applying the principles of the science of Education to all the variety of cases which the state of education demands.

The relation, therefore, which the other schools of the country would bear to the “Teachers' Seminary” and its appendages are sufficiently obvious. They would furnish it with pupils, and, in the model school, with the means of practice. It would furnish them with teachers for every grade of school, and for each department in every school.

(To be continued.)

Extracts from Home Education, by ISAAC TAYLOR.

Getting rid of the “Understanding.”

“Intelligent children, so unfortunate as to come under a treatment of this sort, if not at length broken down and stultified, learn, after a while, to rid themselves fairly of their understandings whenever they have to do with their teacher, and get the habit of regarding school hours as so much time spent in the dark. They have found that, in school, THOUGHT was punishable, or was a contraband commodity, and therefore they keep it in their sleeve. Common minded children could lose nothing if their tasks were given them in Chaldee; while by this means intelligent children would be exempted from a serious disadvantage, inasmuch as reason and memory would no longer be set together on the rack.

“There is however an opposite error; and children, during the early period of which we are now speaking, may suffer in an equal degree by a mistaken endeavor to be ‘very rational, and very philosophical,’ in whatever is said and done with and for them.—The true philosophy of early treatment is to

remember that children are not philosophers, nor capable of being made such. A teacher's own intelligence is to be employed tacitly, for the benefit of children; not to be let fall upon them in mass: it is to come down like the dew; not to descend as a water-spout. Need it be said that early childhood knows little of abstractions, and nothing of the complicated abstractions involved in reasoning."

"REASONABLE" and able to "REASON."

A broad and important distinction is to be observed, in dealing with young children, between their being *reasonable* and their being able to *reason*. These things, totally unlike as they are, except in the mere sound of the words, may easily be confounded, and the one be put in the place of the other. A child, in its third year, or even earlier, may by proper treatment, be rendered thoroughly reasonable; but it is not until years afterwards that any mental process, such as ought to be called reasoning, should be attempted with him. Many an acute and sound reasoner of adult age is in fact far less reasonable, in his general conduct, than a well-trained child of eight years.

Children it is true, may be talked with in an illative style; and they may be dragged along, from inference to conclusions, and may be made to lisp the *ergos* of logic; but there is nothing of reality in all this; and if they are examined in an artificial manner, on the points of argument which they have seemed to follow, it will be found that they have failed entirely of grasping the dependence of ideas.

"A child is reasonable who, in consequence of the pains bestowed upon him (for few or none are reasonable spontaneously) has learned to entertain a second or modifying motive, along with the first which suggests itself to him; and who actually holds an involuntary motive in abeyance, while he yields to that which is better, but not so imperative. To be reasonable, is to be governed by a disposition which inclines one to listen to considerations opposed to the impetus of appetite, selfishness, vanity, pride, resentment—it is to retain, amid the hurry of personal desires, a recollection of the wishes, the will, the comfort, the affection, of others, whether they be present or absent—it is to have the habit of keeping the future in view, while the present is importunately pressed upon attention. But this sort of reasonableness—the indispensable condition of moral discipline and domestic government, manifestly and totally differs from the power of following the abstruse relations or dependencies of things; or, as it is called, of reasoning, which demands always an effort of abstraction, and a power of combining series of inferences. A child, much more reasonable in fact than many a philosopher, must be a prodigy of intelligence if he really traces and grasps more

than one inference at a time, and that of the most palpable kind.

"Some little preliminary exercises, or rather play of the reasoning faculty, may, if the teacher pleases, be attempted at an early age; but the inferential process must relate to things that can actually be spread out before the eye; as when the simpler operations of arithmetic are exhibited by means of counters. In fact, however, it is not seldom attempted to force into a child's mind the most crabbed of all abstractions—those for example of grammar, or of artificial geography and astronomy, in teaching what is called—the use of the globes. A teacher who might deem it a too familiar employment for himself, and a too knotty point for a child—to explain why and how a pump raises water from a well; or why a weight, borne on a pole between two, should be placed in the middle; or how a paper kite is sustained in the air, will be seen hammering the reason of a rule of syntax, or laboring to explain the precession of the equinoxes, or the means that have been employed for adjusting the calendar."

Only make children understand the REASON of the RULE!

"While spending their own strength, and wasting or breaking down that of their pupils, by striving to call out the faculty of abstraction, and of ratiocination, five years before its time, teachers are fond of justifying their ill-judged assiduity by saying—'Only make children understand the reason of the rule that is given them, and thenceforward all will be easy.' This maxim may be sound enough in itself; but the question returns—At what age should such explanations be attempted in relation to each branch of knowledge? Something of the sort may be done in conveying the rudiments of mechanics, or of astronomy, long before it should be thought of in relation to subjects purely intellectual."

Syllogizing in Grammar.

"Yet, even in relation to the very simplest and most palpable mechanical principles, and in the case of children decidedly intelligent, I have seen reason to doubt whether a particle of advantage is really gained by endeavoring to make them syllogize, or reach conclusions, before the mind has acquired any degree of grasping force. We often totally deceive ourselves, when we think a child has followed us in the explanation we have been giving of some abstract relation, or dependency of cause and effect. Let him be asked to give his own statement of this same chain of inferences; and it will probably appear that it has been the concrete, not the abstract he has seized; or perhaps he has rested in some accidental and whimsical sense of the phrases we have used. A little girl is told that—a verb is a word that signifies to be, to do, or to suffer; and that a verb of the first sort is called neuter, of the second active, and of the

third passive, as—I am—I teach—You are taught. 'Oh yes, mamma, I understand that very well: for I know it costs you much trouble to teach me, and unless you were of a very active disposition I am sure you would not be able to do it; and then I am often very tired, and have the headache when you have been teaching me; and so I suffer, when I am taught, and therefore being taught is a passive verb;—all this about verbs is very plain.'

First and last links.

"An intelligent teacher, if, during the early period of education, he aims at all to elicit the abstractive and reasoning faculty (which there is no motive for doing) will at least observe the distinction between presenting such conclusions as are mere statements of known facts, and such as involve a train of inferences, and which must be seen in their dependence, from the first link to the last, as for example:—If the see-saw be evenly balanced, and you get upon one end of it, what happens?—My end comes to the ground, and the other mounts aloft.—Yes, unless there be some one of equal weight at that end, and then?—it balances. But if you slip off when your end touches the ground, what then? Whoever is at the other end will descend with a jerk, and will perhaps be hurt. Well then, remember never again to jump off, as you did yesterday, unless your companion is prepared to do so at the same time."

THE UNWHIPPED SCHCOL BOY.

Reformation is the order of the day; and among the manifold modern improvements, Mr. Strap, the schoolmaster, had his.

'I instruct,' said Mr. Strap, 'on an entire new system.'

'You do?' said old Mrs. Gosling.

'I do,' said Strap oracularly.

'Now do tell!' said Mrs. Gosling.

'Madam,' said Mr. Strap, 'the world is six thousand years old.'

'Law!' said Mrs. Gosling.

'And it has been all that time wrong on the subject of the education of youth.'

Mrs. Gosling opened her eyes and ears. She knew Mr. Strap was one of the wisest of men. He saw she liked to hear him talk, and he went on.

'Madam, children should never be whipped.'

'No?' said Mrs. Gosling, and with a guilty look. She had flagellated her little son, Jim, every day of his life, once, at least, on an average. If ever she had omitted one day, from absence, illness, or any other accident, she made up the deficiency by flogging him twice the day after. Jim was ten years old. Ten times three hundred and sixty-five makes three thousand six hundred and fifty. This seems pretty hard; but I solemnly believe the calculation to be within the truth. I solemnly believe James Gosling had received the rod at least that num-

ber of times. Mrs. Gosling generally made these inflictions with her own hand; she looked, therefore, rather confounded at this opinion of Mr. Strap, who was her oracle, and who, somehow or other, she had imagined, by his name, had her view of the subject.

'Children,' said Mr. Strap, 'should never be whipped.'

'No?' asked Mrs. Gosling.

'Never,' said Mr. Strap.

'How would you govern them, then?' asked Mrs. Gosling, with simplicity.

'Kindness, madam,' said Mr. Strap.

'But when kindness won't answer?'

'Reason! madam,' rejoined Mr. Strap, with a magisterial wave of the hand.

'Reason may do well enough for *some*,' said Mrs. Gosling, shaking her head doubtfully.

'It will do for all, madam, if properly applied. We are created with reason. We are not brutes. We are—we are—that is'

'Certainly?' said Mrs. Gosling.

'I shall hereafter conduct my school on an entirely new system,' said Mr. Strap.—'I shan't have a rod in it. I shall make my boys love me—respect my kind intentions—bow to my reason, and obey me for their own good.'

'What do you charge a year?' asked Mrs. Gosling.

'Two hundred dollars; and each boy to bring a silver spoon—two suits of clothes, and two pair of sheets,' said Strap.

'I've been a-thinking,' said Mrs. Gosling, 'whether my son Jim is not old enough to be put under your care.'

'What is his age?' asked Strap.

'Ten, last June.'

'Certainly,' said Strap, 'I'll take him with pleasure.'

'I must tell you frankly,' said Mrs. Gosling, 'that I have had trouble with him.'

'I'll take him, madam,' said Strap.

'He's very wild,' said Mrs. Gosling.

'No matter, madam,' reiterated Mr. Strap with a smile of self-confidence. 'I'll take him.'

'He's a boy of good parts,' said Mrs. Gosling, 'but he's beyond my management.'

'I think I understand his case, madam,' said Mr. Strap, smiling again.

'And you never flog?'

'Never, madam. When shall he come?'

'When you please.' 'Send him to-morrow.'

'I will,' said Mrs. Gosling.

The next day master James Gosling, with two suits of clothes—a silver spoon—and two pair of sheets, arrived at Mr. Strap's boarding school in the country, not far from the town where he had hitherto resided.—He was a little red-headed boy, with short sandy hair standing straight out like a shoe-brush, and his forehead half an inch high—a little pug nose—an enormous mouth—no eye-brows—and a pair of small eyes which looked green in the morning and red at night. Four of his front teeth had been

knocked out fighting. He bit his nails half way down, so that you could not look at them without setting your teeth on edge. His hands were covered with warts, and he had a shrill, cracked voice. Jim was a sad fellow, and one would think from the number of whippings he had received must have led but a sad life of it. It appeared, however, that he had accommodated himself to his situation, and that he lived amid his multifarious flagellations almost unhurt, like a salamander in the fire. He had been literally whipped through life, and had become hardened to it, soul and body, as a camel's knees are to the sand; and though he kicked and screamed from mere habit, you might see him two minutes after one of these skin-flaying operations, with a smile of unclouded comfort on his face, or careless mirth, eating a piece of bread and butter, or playing marbles, or *mumble-the-peg*, with the first scaramouch he met. He had been injured, poor fellow, to all the forms and varieties of beating. Now it was a sudden whack on the ear, now a dozen slaps on the palm with a flat ruler—now a smart rap on the knuckles—now a cuff, and now a kick. These were mere child's play to those regular executions which varied the monotony of every three or four days, when 'coat and vest off—stand erect sir!' and the birch was laid on till the arm that wielded it paused from fatigue. At these times his outcries were wont to be limited only by the quantity of his breath and the power of his lungs; and the unfortunate boy would shriek and roar until the neighbors, disturbed, would shake their heads dubiously, and tell each other it was 'that Mrs. Gosling licking poor Jim.'—Such was the lad sent by the over-wearied mother to Mr. Strap—not more, if the truth must be told, to get rid of a heavy trouble, than from curiosity to see what Jim would do in a school where they 'never whipped.'

On arriving at the school, Jim was let loose among the rest of the boys to play.—He got into a game of marbles, but his antagonists soon perceived that he cheated, and turned him out. He then took to the top, but the 'fellows' found that he had bro't into the arena a great long-pegg'd thing that cut their little handsome tops to pieces. No reader that has ever been a boy, need be told that this play consists in one top's being spun in a circle, while the rest are spun down at it—sometimes splitting the mark quite in two. Jim's top, with his accurate aim, split two or three, and the boys protested against such unequal chances. One of them said it was like the horse crying 'every one for himself!' when he danced among the chickens. By-and-bye he was taken into a game of ball; but in five minutes a round stone instead of a ball was flung with such violence at one of the small boys as to knock him down and inflict upon him a severe contusion. Jim protested it was a mistake. Mr. Strap *reasoned* with him. He begged pardon and was forgiven.

The next morning the rope of 'the swing' broke while a person who was swinging fell, to the imminent danger of his life. It was found that it had been *cut* two-thirds thro'. In the afternoon the pair of *globes* were scratched to pieces with a nail or knife; and when the usher went to ring the bell for bed, that necessary instrument was no longer to be found. A chain of circumstantial evidence fixed these things on James Gosling. Mr. Strap took the boy into his private room. 'James.'

'Sir.'

'Did you scratch the globes?'

'No, sir.'

'Do you give me your word and honor?'

'Yes, sir.'

'Do you know what an oath is?'

'Yes, sir.'

'Should you be willing to swear?'

'Yes, sir.'

Mr. Strap then said—'My son, to be candid, I do not believe you. I know you to be the author of these delinquencies.'

James looked up in the mild face of his instructor with astonishment.

'If you will confess the truth I will forgive you. Are you not guilty?'

'Yes, sir.'

'I thought so. Now you have imagined yourself here, doubtless, among *enemies*. I wish to show you that you are not so. We are all your friends. If you do wrong, you do so against those who love you. Is that right?'

'No, sir.'

'Well, then, I am willing to believe that you have done these things from bad habits—from want of reflection—from ignorance of the character of the instructors. I pardon you. Go down among your companions. Be a better boy for the future. I shall never have cause to complain of you again. Shall I?' 'No, sir.'

'Go, then, my dear child. Remember that the way to be happy is to be virtuous.'

'Yes, sir.'

'That if you intend to be respected in society, you must begin as a boy the honorable conduct which you mean to practice as a man. I could have punished you for the faults you have committed had I so pleased. I wish you for my friend. Here is a piece of plum-cake for you. Go out my dear boy. Do not forget that you have done wrong and that you have been forgiven. Do you hear me?'

'Yes, sir,' said Jim, with his mouth crammed full of cake.

'Go, then, remember I love you and trust to your generosity that you will not hereafter infringe any of the rules. Good morning, my dear son.'

'Good morning, sir,' said Jim, putting into his mouth the last bit of cake.

Two days after this occurrence, one of the ushers found a pin very ingeniously placed in his chair, to the great derangement of his own idone and the . . .

merriment of all the school when the discovery was proclaimed. The next day the cat was killed, a creature which had been much beloved and was universally lamented, and in the evening one of the little boys was frightened actually into fits by a ghost fourteen feet high, with the head of a pumpkin and eyes as large as tea-cups.

The culprit was detected in James Gosling, and he was confined to bread and water diet for three days, which did not prevent several of the boy's stockings being filled, before they rose in the morning, with prickly pears, and the usher, who slept in the room with the lads, on waking in the night found his toes tied together by a long string communicating with the toes of six boys who were also thus tied, the whole being linked together. Mr. Strap looked grave at this, and James Gosling might thank his stars that he was the inmate of an establishment where they 'never whipped.' He had to wear a fool's-cap, two feet high, with a pair of jackass' ears attached to the top; but one of the little boys near him being unable to repress his laughter, James gave him a blow on the eye which blinded him for a month. That very evening Mr. Strap's foot caught in a string laid across the top of the stairs, in such a way as nearly to break his neck. He took James again into the closet, and talked to him an hour. The arguments which he used would be quite too long for the limits of this article. Socrates could not have spoken more wisely. At the end he gave him another piece of cake, and sent him into the school-room, with a kindness more than paternal. James was this time melted. He wiped his eyes and blew his nose, and Mr. Strap went on with his argument, till at length the worthy disciple of the new system felt assured of its success.

'He is mine!' said he to himself, with rather a benevolent smile. 'He feels his error. He will do wrong no more. How much better thus to overcome errors than with the brutish use of *this!*' and he regarded a small bamboo cane, which he usually carries out with him in his walks.

The month had expired, and this was the day appointed for the visit of Mrs. Gosling. In the afternoon Mr. Strap went into his library, where he had sent James on some errand. The boy not returning, he followed him. He had been detained by a curious attraction. A beautiful little canary bird, accustomed to fill the house with music, had been hanging in its cage against the wall; the repentant boy had taken it down, and plucked off all its feathers, and was amusing himself by regarding its contortions and distress with a grin of delight. Mr. Strap forgot his system, but, obeying the honest and doubtless correct impulse of his soul, seized the young reprobate by the collar, and having accidentally in hand the bamboo cane, gave him what people in the every day world would term a regular *trouncing*.—

Mrs. Gosling entered while he was in the act. The naked canary bird revealed the story.

'I ought to apologize,' said Mr. Strap, taking breath.

'For licking my Jim?' asked Mrs. Gosling surprised.

'No, madam, but for having ever been such a fool as to suppose myself wiser than Solomon. I shall renounce *new systems*, and hereafter take the word *as it is!*' and poor Jim, after his brief reprieve, received his daily portion as regularly as ever.

N. Y. Mirror.

EDUCATION IN ENGLAND AND WALES.

In the states of New England and New York, containing between 4 and 5,000,000 souls, it is estimated more than 1,000,000, or about one-fourth part of the whole population, are children between five and fifteen years of age; and as the number of pupils in all the common schools is about equally great, the inference is, that there can be few young persons, in either state, who are not availing themselves of the facilities afforded them for obtaining a good common education. In England and Wales, with all the advance made of late years, they are still far behind us in this important particular. The Select Committee, appointed by the House of Commons, "to consider the best means of providing useful education for the Children of the Poor Classes in large towns throughout England and Wales," have made a Report, from which we extract some important statements.

It appears that *one-in-four* of the population of any given place may be considered as children, between the ages of five and fifteen; the numbers between three and thirteen would be rather more. Deducting the children of the richer and middle classes, and those who, from various causes, are prevented attending school, the Committee conclude that it would be unnecessary to provide daily school-education for more than *one-in-eight* of the population of any large town.

In proof of the great want of education among the children of the working classes in London and the Towns of England and Wales, the following facts are stated;—

In five parishes of Westminister, with a population in 1831 of 42,996, and holding a middle station between the more opulent parishes of the west, and the poorer parishes of the north east and south east of London, education is provided for only *one-in-fourteen*, instead of *one-in-eight*. In the parish of St. Matthew, Bethnal Green, in the north-east of London, with a population in 1831 of sixty-two thousand, less than *one-in-twenty* are under education. An average of seven other parishes in the east and south east of London, with a population in 1831 of 173,723, gives about *one-in-twenty-seven* only.

Seventeen large Towns, with a population of 1,190,963, give a general result of about *one-in-twelve* as receiving some sort of daily instruction, but only about *one-in-twenty-four* an education likely to be useful. Of these Towns, Manchester has only *one-in-thirty-five*, Birmingham *one-in-thirty-eight*, and Leeds *one-in-forty-one*.

MANSFIELD'S POLITICAL GRAMMAR.—NEW EDITION.

A POLITICAL GRAMMAR OF THE UNITED STATES; or a Complete view of the Theory and Practice of the General and State Governments, with the relations between them. Dedicated and adapted to the young men of the United States. By EDWARD D. MANSFIELD, Professor of Constitutional Law in Cincinnati College. New Edition, containing Parliamentary Rules for the Government of Public Assemblies, arranged on the basis of Jefferson's Manual—also, containing an Appendix of Questions for Review, adapting it to the use of Schools and Academies in the United States. Prepared for the Eclectic School Series.

The new edition of this valuable work has just appeared, and is handsomely done up in sheep binding. The high standing of the author is a sufficient guarantee for the excellency of the work. For more particular notice, see last page.

TO SUBSCRIBERS.

This paper has been established for the purpose of promoting Primary Schools in the Southern and Western States. It will be furnished *gratuitously* to all Teachers, male and female. It can be sent by mail to any part of the country for a very trifling postage.

"The paper will take no part in sectarianism or politics, but the leading object shall be to show the influence and importance of schools—to interest the leading prominent men in their improvement—to make known and excite to proper action, the indifference and apathy of parents—to show the want and necessity of well-qualified teachers—to point out the defects in the prevailing systems of instruction, and the evils from bad school government—to suggest remedies for these defects in teaching and government—to recommend proper school books—to describe the wrong structure and location of school-houses, and to suggest plans for their improvement—to prevail on trustees, inspectors and commissioners of schools to be faithful in the performance of their *whole duties*—and, in a word, to urge, by all proper means, every member of the community to give its earnest co-operation with our Common Schools."

All Letters and Subscriptions should be directed, (*post paid*) to the "COMMON SCHOOL ADVOCATE," Cincinnati, Ohio.—The publishers will take no letters from the Post Office upon which the postage has not been paid. This regulation will be strictly observed in all cases.

ECLECTIC SCHOOL BOOKS.

345,000 The constantly increasing demand for the Eclectic School Books has induced the publishers to resort to *Power Presses*. They trust they will now be able to supply the wants of the whole west. Teachers and Trustees will find them in most of the Book Stores and by Traders throughout the Valley of the Mississippi.

THREE HUNDRED AND FORTY-FIVE THOUSAND copies of these valuable School Books have been published during the short time they have been before the public.

ECLECTIC PRIMER,
ECLECTIC PROGRESSIVE SPELLING BOOK,
ECLECTIC FIRST READER,
ECLECTIC SECOND READER,
ECLECTIC THIRD READER,
ECLECTIC FOURTH READER,
RAY'S ECLECTIC ARITHMETIC,
RAY'S LITTLE ARITHMETIC,
RAY'S RULES AND TABLES,
MISS BEECHER'S MORAL INSTRUCTOR,
MANSFIELD'S POLITICAL GRAMMAR,
SMITH'S PRODUCTIVE GRAMMAR,
MASON'S YOUNG MINSTREL, a new Juvenile Music Book.

PITTSBURGH, Nov. 27, 1837.

To the Publishers of the Eclectic Series of School Books.
Gentlemen:—We have examined copies of the "Eclectic Series of School Books," and take pleasure in giving our testimony to their superior worth. During the period in which we have been engaged in the cause of education, a great variety of School Books have come under our observation; but we have never met with any works which so entirely meet our views as those comprised in the "Eclectic Series."

It would be impossible to point out all the merits, without entering too much into detail. The author seems to have well understood the nature and laws of mind, and has excelled in imparting clear and well-defined ideas to the mind of his pupils. The easy, lively and familiar style in which the subjects are presented, excites and fixes the attention. The proper gradation is observed in the selection and arrangement of the lessons—keeping pace with the ability on the part of the little learners to overcome new difficulties. A sad deficiency in this respect is the characteristic of most of the Juvenile Books now in use in our schools. The skilful mixture of didactic and narrative pieces throughout, cannot fail to improve, especially when accompanied by the remarks of an intelligent teacher. The *Rules* for correct, easy, and agreeable reading prefixed to the lessons throughout the third and fourth Readers, and the *Exercises in Spelling* following the lessons in the three first readers, are well adapted to make thorough scholars.

Finally—the fine moral effect the whole series is designed to produce. This should be ranked among their most prominent merits. An education is not completed until there is united with the thorough discipline of the mind, a corresponding culture of the heart and affections. The Eclectic Series unite in much greater perfection, this *intellectual and moral education* of the pupils, than any other series with which we are acquainted, and is thus admirably adapted to make good children, as well as good scholars.

J. H. SMITH,

Principal of North Ward Public School.

WM. L. AVERY,

Principal of the 5th Ward Public School.

ISAAC WHITTIER,

Principal of the East Ward Public School.

WM. EICHBAUM,

President of 1st Ward Board of Directors, Pittsburg.

THOMAS F. DALE,

HENRY P. SCHWARTZ,

School Director, Alleghany Borough.

LOUISVILLE, Ky., April 23, 1838.

To the publishers of the Eclectic Series of School Books
Cents men—it is some months since the appear-

ance of the "Eclectic School Books" in this city and we are happy to say, that they receive the hearty approbation of both teachers and parents, and excite a deep interest in the minds of the scholars. These books have been arranged by practical and efficient teachers. President McGuffey, the principal one, is the most popular and useful lecturer on the subject of education that has ever honored our city. His singular and happy talent of illustrating whatever he undertakes, in a manner so clear and forcible as to carry conviction to every rational mind, has enabled him to adapt his books to the heart, the feelings, and the reason of those for whom they are intended.

The "Eclectic Arithmetic" by Dr. Ray, is decidedly a popular work, receiving the approbation of intelligent and practical teachers, and is well calculated to receive a wide and extensive circulation. Indeed the character of the individuals engaged in the preparation of this series, is a sufficient guarantee of their great value. Should any one, however, doubt the merit of these books, he has only to examine them to have his doubts removed.

We should, therefore, be pleased to see these valuable books introduced into all our schools; and we will cheerfully use every laudable effort to accomplish this object, by which a greater uniformity of Books may be used throughout our city, and thus obviate the great perplexity and increased expense incident to future changes.

JAMES BROWN,

Professor in Louisville Collegiate Institute.

O. L. LEONARD, Principal of Inductive Seminary.

JOSEPH TOY, Principal of City School, No. 5

L. W. ROGERS, Principal Fem. Dep. Center School.

E. HYDE, Principal Teacher City School, No. 7.

LYDIA R. RODGERS, Prin. Tea. Lou. City S. No. 6.

LOUISVILLE, April 24, 1838.

I consider it a misfortune that there is so great a variety of school books—they all have many excellencies, but are deficient in proper arrangement and adaptation. I have no hesitancy in giving my most unqualified preference to the Eclectic Series, by President McGuffey and others, and shall introduce them into all the city schools as far as my influence extends.

SAM'L DICKINSON, Superintendent of Public Schools for the City of Louisville

MANSFIELD'S POLITICAL GRAMMAR.
NEW EDITION.

A POLITICAL GRAMMAR OF THE UNITED STATES; or a Complete View of the Theory and Practice of the General and State Governments, with the relations between them. Dedicated and adapted to the young men of the United States. By EDWARD D. MANSFIELD, Professor of Constitutional Law in Cincinnati College.—New Edition, containing Parliamentary Rules for the Government of Public Assemblies, arranged on the basis of Jefferson's Manual—also containing an Appendix of questions for review, adapting it to the use of Schools and Academies in the United States. Prepared for the Eclectic School Series.

This valuable Work has been highly recommended in different parts of the United States. The additions which have now been made have materially enhanced its value, and will render it one of the most important and interesting Class Books that can be introduced into our Common and High Schools. The annexed notice from Judge Wright will show in what estimation the work is held by that distinguished Jurist:

CINCINNATI, 5th November, 1838.

Messrs. Truman & Smith,

Gentlemen:—I am pleased to learn that you are about publishing a new edition of Mr. Mansfield's Political Grammar.

A school book containing a brief historical sketch of the political organization of the United States, and a correct delineation of the theory and operation of the General and State Governments, has long been desired to promote the well-being of society and perpetuate our free institutions. We cannot expect to carry into successful practice the fundamental principles embodied in our constitutions, unless a knowledge of those principles is widely diffused among the people, and imparted in common education. Feeling much solicitude on the subject, I have examined "The Political Grammar of the United States," by Edward D. Mansfield, with an eye to its adaptation to the desired end. I am happy to say, that the Grammar, as a text book of the elementary terms, definitions and principles of our

written Constitutions, is a work of great merit, and superior to any of the kind that has come under my observation. The introduction of this valuable work into common use, and into common schools, cannot fail of good results in the diffusion of correct political instruction, tending to the preservation of political liberty.

I am, with great respect,

Your humble servant,

JOHN C. WRIGHT.

Since the insertion of the above we have been favored with the annexed from distinguished friends of Education:

WOODWARD COLLEGE, Cincinnati, Oct. 2d, 1838.

Without much sound political knowledge universally diffused, we as a nation must perish, just because the people are, under God, the true, absolute sovereign, and will do as they choose.

While therefore we rejoice to see our Colleges and Scholastic Institutions generally, introducing the *Bible* among their text books, and awakening to the necessity of more thorough Christian education, we must also take courage in view of the increasing interest which is manifested in the study of the Constitution of the United States—the great Charter of American Liberty, and the great Code of American duty. Whatever tends to promote either of these objects—the Christian knowledge, and the sound political knowledge of the people—will tend, under heaven's blessing, just so far to save this happy Republic, and spread the precious benefits of civil and religious freedom to the other nations of the earth.

It is for these reasons we cordially recommend "THE POLITICAL GRAMMAR OF THE UNITED STATES, BY EDWARD D. MANSFIELD, Esq." The work is comprehensive—it covers the whole ground, while it leaves out no detail necessary to illustrate and establish the great principles of our government; and yet it is so moderate in point of size and expense, as to be within the reach of all. It is simple and lucid in order. Every thing in it is well digested. The style is throughout clear and calm, though sufficiently diversified and animated, to make it always interesting.

There are other books on the same subject of larger bulk and pretensions, but we know of none so admirably fitted for students of all classes, from the Common School up to the University. As a brief practical manual of sound political knowledge, it ought to be in the hands of all the people.

This, the third edition, has been enlarged by the addition of *Questions* and *Rules of Order*. The value of the latter will be manifest from the fact that the very nature of all our institutions makes us emphatically *deliberative* people; and from the fact that an opposer well-skilled in the methods of business in public bodies, may, though greatly in the minority, with much ease embarrass, delay, and often at last defeat a measure. There is but one remedy, and that is to become conversant ourselves with the Rules of Order. Such knowledge is also essential as a safe-guard against many oppressive measures of an unscrupulous majority.

B. P. AYDELOTT, D. D.
President of Woodward College.

WILLIAM H. McGUFFEY,
President of Cincinnati College.

C. E. STOWE,

Professor in Lane Seminary, Cincinnati, and author of "Report on Prussian System of Education."

Published by TRUMAN & SMITH,
At the School Book Depository, Cincinnati.

WINTER SCHOOLS.

The time has now arrived for re-organizing and establishing Winter Schools, and next to a good Teacher, the most important measure to be adopted for the success of the School, is the selection of good School Books. Without these, no Trustee need look for much benefit from the efforts of the best Teacher. Past experience has taught this to many Trustees, who are now cheerfully supplying their Schools with the best books they can possibly find. This is right. The "penny wise and pound foolish" policy of getting along without proper means of instruction has too long prevailed. If a farmer would excel in the cultivation of the soil, we should expect him to possess proper implements of labor, and is it not of equal importance, that those who are engaged in the noble work of cultivating the mind of our children, should possess proper implements for their work.